

Vedic Theory Of Everything

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Abstract: There are many articles in the literature on the theory of everything (TOE), written by mathematicians, physicists, biologists, neuroscientists, cosmologists, etc. All books of all religions, including Bible and Vedas, also describe a TOE, which are all essentially same. It is the objective of this paper, to inform the scientific community, about the TOE that the religious books describe. The paper attempts to define the requirements for a TOE that can explain, in a uniform way, all the laws of nature described by the religions from all over the world.

Index Terms: Vedas, Bible, reincarnation, destiny, yogic powers, soul theory, Samkhya, Gita, eternal recurrence

1 INTRODUCTION

Embedded in all religious books, particularly in Vedas, has the following description of truth. If you investigate Bible carefully, you will also find the same definition.

Definition of Truth:

- The laws of nature are the only truths.
- Objects of nature and their characteristics define these laws.
- Nature has the unique characteristics that it always demonstrates its laws.

Laws of Nature:

Vedas, as well as all religious books including Bible and from Judaism, describe the following laws of nature for the entire universe. These laws are eternal, which means they are valid for all past, present, and future times. Most well known of these laws are: Soul Theory, Yogic Powers, Reincarnation, Destiny, Eternal Recurrence, Memory in the Universe, etc. More traditional laws which are known, more or less to the scientific communities, are also in those books: Cause and effect, existence and nonexistence, boundedness of objects, simultaneity, birth-maturity-death process for all objects including the universe, uniqueness of all objects, periodicity, etc.

Not a Philosophy:

Since nature demonstrates all its laws, therefore you must observe the nature to verify if a phenomenon is a truth or not, just like Galileo did. Millions of people, for millions of years, and all over the world have observed and experienced those laws. There is a large volume of well published literature that describes the observations of all of the above laws. A little search on the internet will reveal many of them. These laws are unique, universal, and eternal. Uniqueness means these laws cannot contradict each other. Universal means if it is valid on earth it will be valid in mars or in any other planets in the universe. If it is valid in USA then it will be valid in China also. They are eternal in the sense that if a law was valid million years back then it will be valid now and will remain valid for all future times. Knowledge of modern science and technology cannot change these laws. It must be recognized that Vedas, and all religions are not a philosophy.

Merriam-Webster dictionary defines philosophy as – “a search for a general understanding of values and reality by chiefly speculative rather than observational means”. Philosophy is not valid when truth is unique and universal, where no speculation is possible. Moreover all the laws described above can be and have been observed in nature by humans, and therefore Vedas is real and not a subject of any philosophical discourse.

Modern Literature:

There is a book named Grand Design [11], written by the celebrated physicists Stephen Hawking, which has a chapter on the theory of everything (TOE). There he claims philosophy is dead. That is correct in one sense, because philosophers do not have any definition for truth, and definitely do not claim that the truth is unique and universal. But unfortunately Hawking came to the same conclusion that the truth is model based, and different models will give different truth. He recommends M-Theory as the ultimate result with the following comments – “People are still trying to decipher the nature of M-Theory, but that may not be possible. It could be that physicist’s traditional expectation of a single theory of nature is untenable, and there exists no single formulation”. It must be pointed out that M-Theory does not address any of the above laws of nature. Even all physicists believe that people have freewill. Penrose (mathematician) and Hameroff (anesthesiologist) [16] believe that “consciousness somehow emerges from complex computation among simple neurons which each receive and integrate synaptic inputs to a threshold for bit-like firing”. Notice the word somehow. And they admit that how the brain produces consciousness remains a mystery. They also believe that humans have freewill. As we will see that soul controls the brain and it is not the other way. In literature, consciousness is treated as noun, which it is not. Understand that, like energy and light, consciousness is also an adjective. An adjective cannot exist in nature on its own, it requires a corresponding noun. Energy requires sun which is a noun, similarly light requires an electric light bulb. The noun for consciousness is the soul. Soul has many other properties besides consciousness; it creates reincarnation, destiny, and yogic power, among other things.

Contents:

The remaining part of the paper is organized in the following broad categories. (1) First we discuss yogic power, which is the foundation of Vedas, and all religions. (2) Then we cover Samkhya theory [20] which essentially is the soul theory. This has many subsections: root material and root cause, cause and effect law. We cover two types of objects that exist in nature: manifested and unmanifested. Next we characterize soul and mention that we are controlled by our soul and not by

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our brain. Then we describe Samkhya theory of creation, and the characteristics of the objects that nature creates. (3) In this section we talk about Reincarnation law. Give some examples that people have observed and documented. We also describe the Samkhya theory behind reincarnation. (4) Finally we briefly cover Destiny Law in two parts, global and individual destiny. We show that the destiny is precisely predictable by any high level yogi and therefore we cannot have freewill. Eternal recurrence then gives a higher level picture of destiny.

2 MORE THAN SCIENCE

Is Veda scientific? Most people will say Veda is religion. But that is not true. There is no God in Vedas, and Hinduism does not obey Vedas. Veda is called eternal laws or Sanatan Dharma in Sanskrit. Many people will translate Dharma as religion, which is not correct, at least not in the context of Vedas. Vedas is not a philosophy either, the definition of truth given above, came from Vedas. Philosophy is not helpful when truth is unique and universal. Galileo observed the nature using his telescope. He did not do any experiment or create any math to prove his theory. If his method is scientific, then observing nature, with or without yogic power, must be scientific too. In the ancient times all scientists were called yogis.

Structure of Theories:

All theories that humans have developed, both for mathematics and physics, have the following structure:

T:: If these assumptions (A) hold then

You will get these results (R).

Now, we all know that all assumptions (A) are invalid for both nature and engineering. Therefore no theory (T) can be correct or verifiable. That is, no experiment can verify such theories (T). We point out that the laws listed above do not carry any assumptions. Thus Veda is more than science. We define engineering as the process that deals with the objects of nature. Therefore engineering is part of nature. All engineering experiments will automatically reject all assumptions. Thus, even though all experiments will be valid, it may even give the same results the theory predicts, but since the experiments rejected all assumptions, it failed to prove the actual theory. That is, without verifying the assumptions (A) no theory (T) can be validated. Assumptions (A) are sufficient conditions for the results (R) but not necessary. One basic and most common assumption is infinity, which is invalid in nature, but is all pervasive in all theories, for example in probability theory, Hilbert space, Fourier transform, Laplace transform, etc. Replacing infinity by a finite number, large or small, will drastically change the characteristics of all theories. Another common assumption is isolated environment, which is impossible, because every object has a soul, and all souls are inter-connected [5, Ch1].

No Explanations:

In general, a robot cannot do any experiment and learn about humans. This is so, because humans created the robots. Robots must observe the humans to learn about the humans. Similarly, humans cannot do any experiment to learn about the nature, because nature created the humans. Humans must also observe the nature to learn about nature, just like Galileo did. Creations cannot know the creator. Physics or humans cannot explain anything about nature. Consider the case of

eclipse; do we really know why it happens? You can say yes, because objects rotate around each other. But then why do they rotate? Otherwise, they will fall on each other. Then why they will fall - because of gravity. But isn't it that gravity, falls, attracts, etc. are synonyms? Thus we do not know what gravity is. Since we do not know what gravity is then we also do not know why eclipse happens. If we ask a series of such questions, we will have to come to a stop at some point, and accept the final answer as a law of nature, without further explanations.

3 YOGIC POWERS

We are all yogis. We are not our bodies, not even our brains; we are our souls. Our soul controls everything in our body. This power of our soul is the yogic power. The very fact that we are walking, talking, hearing, seeing, etc., are the results of commands from our soul to our brain, as we will discuss later. So, we are always connected to our souls and therefore we are yogis and have some built-in yogic powers. We will be dead if the soul leaves our body. Through yogic meditation we can enhance our yogic power, and make it work for us, whenever we want and the way we want. However, as long as it is not included in our individual destiny, things will never happen. Destiny guides everything, we are not free, and we are robots. There are kids who are born with some limited but highly specialized yogic powers. A nine year old autistic girl [21] could read and write every detail of her mother's actions and thoughts. A world champion chess player could play with ten chess players simultaneously, all sitting behind his back, and he would still defeat them all [2]. Thus yogic power is real; we see it everywhere, once we are observant. Such examples also demonstrate that memory is not in our brain, it is in nature, and our souls know how to access it and then inform our brains to take appropriate actions. You probably know the miracles that placebo can do. It has been found that all diseases can be cured by giving a placebo [19]. The placebo effect is nothing but the power of our mind which is same as the power of our soul or yogic power. Swami Rama [9] says that the entire body is inside our mind, but not the other way. Thus by controlling our mind you can control anything inside our body. There are many people all over the world who has never gone to see a doctor and yet maintained a perfectly good health with long life. Such people are also yogis by birth. In fact a yogi cannot become sick, the converse is also true, that is, if you are sick then you are not a yogi. There are some normal people with good health, but die peacefully during their sleep apparently with heart attack. There are yogis, however, who can cast off their body at the destined time after informing people. They sit in a meditative pose, in a secluded place, and consciously leave their body. The next few examples of high level yogic powers are taken from well known modern books by [10],[25],[18],[1]. These authors have written many more books. Interested readers should read them to get a better feeling about yogis and yogic powers. Short bios of these authors are given in [5, Ch2]. Any TOE should be able to explain such examples.

Materilization:

Before guru, Tomo Geshe Rimpoché (TGR) accepted Govinda as a disciple, TGR sent him a gift. Govinda writes [10, p.58]: "I found on my place in the temple a huge mango of the most costly and rare variety, growing only in the plains and not yet in season at that time of the year. I could hardly believe my

eyes, nor could I understand how it got there, until Kachenla came, beaming with pleasure and pointing up in the direction of the meditation-cubicle (ts'hang-khang), and told me it was a gift from the Great Lama. I have never received a more precious gift, because it told me that my wish had been granted, that I had been accepted as a disciple."

Soul to soul communication:

A soul can communicate instantaneously with any soul at any distance without any language barrier, which is like quantum entanglement of particles in physics. Note that a soul has to be smaller than the smallest of all particles, since all objects are created by their individual souls. Lama Govinda writes [10, p.114] the following: "After a year's travelling in Western Tibet without postal communications I was worried about my aged foster-mother, fearing that she might be seriously ill or that she might have died in the meantime. Li Cotami thereupon-without telling me about it-consulted a Tibetan friend of ours, who was well trained in Tantric methods of meditation, to perform a Mo or oracle, according to an ancient book of omens in his possession. The answer was that my foster-mother was alive and that there was no cause for worry, but that her legs were swollen and caused her much trouble. I was somewhat sceptical about this answer, because it did not seem to have any connection with any of her former ailments. But a few weeks later I received a letter which proved that the Mo had been correct."

Passing through barriers:

Swami Yogananda [25, p.330] describes the following: "Trailanga Swami always remained completely nude. The harassed police of the holi city of Benaras came to regard him as a baffling problem child. The natural swami, like the early Adam in the Garden of Eden, was utterly unconscious of his nakedness. The police were quite conscious of it, however, and unceremoniously committed him to jail. General embarrassment ensued; the enormous body of Trailanga was soon seen, in its usual entirety, on the prison roof. His cell, still securely locked, offered no clue to his mode of escape." The Trailanga example shows that human body can be completely controlled by its soul. A soul can change its body to make it transparent to camera photography, make it heavy so that it cannot be lifted by a machine, body can be very light, so it can float on air and water. Thus apparently all the common understanding of the laws of nature, including gravity, as described by modern science, can be changed and demonstrated also. Thus any theory of everything should be able to demonstrate or explain the corresponding Vedic theory of everything. As mentioned before, nature cannot be explained, it can only be observed.

Switching Body:

A yogi with a very old body realized [18] that a dead body of a young man, in very good condition, will be floating in a river, at a specific location, date, and time. So he went there and switched his old body with that young body and continued living as young again. Such an example of switching body has been documented [22] about a young non-yogi kid. Both kids died at the same time in nearby locations, but one body was severely damaged, and the other body was in good condition.

A yogi cannot be killed:

Paul Brunton described in his book - A search in secret India [1, pp.186-187], about a demonstration of yogic powers of Narasingha Swami, in a Calcutta University auditorium, arranged exclusively for scientists and medical men. Among the audience Nobel Laureate in physics Sir C V Raman was also present. Swami was given sulphuric acid, carbolic acid, and potassium cyanide, one by one, on his palm, and he licked all of them by his tongue with nothing happening to him. Then a glass was broken and powdered and the swami swallowed that too. Three hours later one of the Calcutta doctors pumped his stomach and found the poisons. In the following day glass particles were found in his stool. These examples demonstrate and prove the existence of soul. They also show that our soul controls our brain, and the soul has immense power to perform any kind of miracle that you can imagine. There are many such stories in Vedas and in many other religious books, particularly in Judaism. They demonstrate that even modern yogis can learn and acquire very advanced level yogic powers.

4 CAUSE AND EFFECT

Just like the environment of earth is completely filled with oxygen and nitrogen molecules similarly, the entire universe is filled with two kinds of objects: (1) root material and (2) root cause. Both are tiny invisible particles. Modern science knows about the root material, and is still looking for it. The science of course has ignored the root cause, which is the soul, as we will discuss later in a Samkhya verse. Thus the soul theory is the significant departure or breakaway point for the modern science. Modern science will never be able to create a comprehensive TOE without any understanding of the soul theory.

<i>Table-1: Properties of Root Material</i>
Sanskrit name: Mula-prakriti, Pradhana, Prakriti
It is un-manifested, subtle, causeless
It is the material cause of all manifested objects
At dissolution, all objects return back to this root material
It is all pervading, covers the entire universe, plural but identical
It is inert, unconscious, eternal, active
It has three properties – Sattwa, Rajas, Tamas
Only the root cause can create an object from this root material

4.1 Root Material

If you take any object of nature and ask the question what this object is composed of, then you will find a few new objects of nature. You can then repeat the same question for each one of these new objects, and you will find some different set of objects of nature. Eventually, after a finite number of repetitions, you will come to a stop and find the same material for all component objects. This last material is called the root material. This is the root material because it is not composed of anything else, and it has created all other objects of nature. Thus the proof of existence of root material is very simple and is a result of repetition of same question a finite number of times. The number will be finite because the universe has only finite number of objects. The root material has many interesting properties as described in Table-1. The root material is an un-manifested tiny particle, meaning it is invisible to human senses, but will be visible to yogic power of divine vision. It is the material cause of all objects of the universe and when the objects die, it returns back to the root material. We must point out that the Bible says the same thing

also. The root material covers the entire universe, just like oxygen covers the entire environment of earth. That is, root material is same but plural. This root material is called Prakriti in Sanskrit, or primordial matter or nature. The root material has three properties [20, SK.11] or Gunas in Sanskrit: Sattwa, Rajas, and Tamas. Sattwa is similar to enlightenment, luminous, brightness, truth, knowledge etc. Tamas is the reverse of that and is synonymous with: ignorance, darkness, false etc. Rajas has the active property. Rajas helps to create objects of different qualities by varying the proportions of sattwa, tamas and rajas qualities in every object. Normally the root material remains balanced and neutral in the universe. These three properties are like RGB colors of TV screens. Various combinations of red, green, and blue colors give infinitely many variations of colors on the screen. In the same way Sattwa, Rajas, and Tamas proportions create infinitely many human characteristics and also for all objects of nature. These proportions continuously vary for all time. You must have noticed that different parts of the same apple taste differently. That means all molecules, atoms, electrons, and all other particles of an apple have different proportions of gunas. That is, particles are not just inert objects, they are alive. It is the soul that combines with the root material to create an object. Root material by itself cannot create any object. Nature requires a cause to produce an effect. This cause is provided by the soul, which is the root cause of all causes.

4.2 Root Cause

Every object in the universe is created by a chain of action and reaction or cause and effect. Therefore, like in the root material case, for every object, we can also keep on asking what the cause of this effect or this object is, and at some point we will have to stop, because we cannot ask this question for infinite number of times. The last cause where we stop asking this question is called the root cause. Everything else is caused by this root cause. In Samkhya this root cause is called Purusha in Sanskrit. The synonyms are soul, knower, cognizer, spirit, etc. Thus this finite deductive logic proves the existence of soul. We have seen that nature also demonstrates the existence of soul. Properties of root cause or soul is listed in Table-2. The root cause has some similarities with the root material, but they are quite different also. The most important similarity is that soul is un-manifested, it is plural, but equal, and covers the entire universe. Thus soul is a tiny invisible particle. The most important difference with the root material is that soul is conscious. It remains in every object but without any change, i.e. it is constant. Soul does not have three gunas [20, SK.17]. According to Samkhya, the soul is inactive, contrary to what normally we would have expected. It is the root material that is active, and it becomes active only when it joins a soul.

4.3 Cause & Effect Law

Vedas define two types of causes. To create a product you need special material specific to that product. And you also need a person with special skill set suitable for that job. So the terminologies used are material cause and efficient cause. Modern engineering accepted both causes but the physics did not consider the efficient cause. The law is stated in the following way:

<i>Table-2: Properties of Root Cause – the soul</i>	
Sanskrit name: Purusha, Atman	
It is un-manifested, subtle, causeless	
It is the root efficient cause of all manifested objects	
At dissolution all objects separates from soul	
It is all pervading, covers the entire universe, plural but identical	
It is conscious, eternal, self, knower, cognizer, inactive	
It feels pleasure, pain, delusion	
Only the root cause can create an object and needs root material	
Objects are made of same root material, but different souls	

[SK.9] "The effect is ever existent, because (1) what is non-existent can by no means be brought into existence; (2) because effects take adequate material cause; (3) because all effects are not producible from all causes; (4) because an efficient cause can produce only that for which it is efficient; and finality, (5) because the effect is of same essence as the cause." The part that is similar to conservation law of physics is – effect is ever existent; non-existent cannot be brought into existence. Bible also has the same law. The cause and effect parts can be described in the following way. Consider the example of making a pot out of clay. Here we need a man and a wheel, then place the clay on the wheel, turn the wheel, use his special skills to convert the clay to a pot. The law explicitly states that two types of causes are necessary: material cause and efficient cause to create a product. You cannot make a pot out of any material, you must select appropriate materials – this is the material cause. Also not any procedure will make the pot. You must use a skilled person and his tools to make the pot – this is the efficient cause. The law says that every material effect is inside the material cause. The material effect is pot and the material cause is the clay. To distinguish the two items we gave them two names, clay and pot. In the same way to distinguish the two material shapes, for general cases, we called them cause and effect. The experiment only changed the shape of the material, from clay to a pot. Note that the effect, the pot, is already there inside the clay, that is, the pot is ever existent but in un-manifested form. This is a very interesting view point. Some philosophers take the advantage of this concept to state that the entire universe remains in un-manifested form inside the root material. Bible says the same thing, when we die we become the cosmic dust (root material) again.

Manifested	Unmanifested
Subtle body	Root material cause, is part of nature
Gross body	Root efficient cause, soul, is not part of nature

5 MANIFEST AND UNMANIFEST

Samkhya says there are two kinds of objects in nature: manifested and unmanifested. Manifest is visible by our senses and unmanifest is invisible to our senses. But what is invisible – electromagnetic radiation is invisible to our senses. But if we stay inside such radiation, eventually our body will get affected, and therefore we will sense it. Light is invisible, unless we look at the source or place an opaque object in its path. Tagore, a Nobel Laureate in literature, used the word manifest in the following way – Let the eternal wonders of infinite manifest in your life, [23, Hey nutan].

5.1 Unmanifest

The following verse describes the characteristics of all unmanifested objects. There are only two unmanifested objects – root material and the root cause. By a reverse

engineering process we can see their existence, as explained before. [SK.15-16] “The unmanifest cause exists because of (1) the finite nature of special objects; (2) homogeneity; (3) evolution being due to the efficiency of the cause; (4) the differentiation between cause and effect; (5) the non-differentiation or merging of the whole world of effects; (6) its operation through the three attributes by combination and modification, like water, through differences arising from diverse nature of the several receptacles of the attributes.”

Finiteness: We see that in nature everything is finite. A potter makes only a finite number of pots out of a finite amount of clay. The number of potters is also finite. The verse then implies, and it is obvious also, that if there were no unmanifested objects then we would have found infinite number of products. It is then obvious that unmanifested objects neither have material cause nor efficient cause, they are causeless. Therefore these two objects are causes of all other objects. This verse also says that there is no infinity in nature.

Homogeneity: We see that all objects in nature are homogeneous in character. They all have three attributes or gunas – Sattwa, Rajas, and Tamas. That means there is a common cause for all of them. This is the root material cause, which is unmanifested, and has the same three gunas.

Efficiency: The evolution of different objects in the world is because of the different efficient cause of the soul. A potter makes only pot and not cloth. Since different effect indicates different efficient causes, these causes must exist in the unmanifest. Differentiation: The cause and effect are different. In the case of pot, it has a different shape than the clay. But the clay is the cause of the pot. Thus the pot remains as unmanifested inside the clay. In the same way clay remains unmanifested in another cause. Sequentially we will arrive at the unmanifested root material cause. This root material cause is causeless.

Merging: At dissolution the pot becomes clay. In the same way all objects merge with the root material. This part is visible in Bible also.

Combination and modification: Every product is made by modifying the three attributes – Sattwa, Rajas, and Tamas. The root material remains in equilibrium with the three gunas. But all objects are made by combining objects with varying proportions of the attributes. Just like water, when it rains all drops are same, but on ground, where it gets stored, based on the characteristics of the storage place water acquires different tastes. Manifestation of properties comes from the properties of the unmanifested.

5.2 Manifest

The characteristics of manifested objects are described by the following verse: [SK.10] “The manifested is producible, non-eternal, non-pervasive, active, multiform, dependant, serving as a mark (of inference), aggregate of parts, and subordinate. The unmanifest is the reverse of this.” All manifested objects are products; they are created by some material and efficient causes. They are non-eternal; so they are destructible, they die. They are not all pervading like the root material and the soul. For, manifest is a product; a product cannot span the entire universe, like the root material, which is unmanifested, but plural. It is active: because it migrates at the time of creation; it incarnates; it grows and dies. They are multiform: each product is different from the other. They are dependent:

because they are supported by their respective causes. They are marks: because they are different from the root materials; they are objects, they can be sensed and identified. They are subordinate: because one is created by the other in a sequence of material and efficient causes. They are collection of parts. The unmanifest is reverse of the manifest; it is eternal, all pervasive, inactive, without cause, independent etc. The unmanifests are root material and the root cause, which is the soul. These are thus only two types of unmanifested or causeless objects; all others are manifested. [SK.11] “The manifest is constituted of the three attributes (of Sattwa, Rajas, and Tamas), is non-distinguishable, objective, common, non-intelligent, and prolific. So also is the primordial nature. The spirit is the reverse of both of them and yet is similar in some respects.” Primordial nature is the root material and the spirit is the root cause. The verse 11 is clear and says that the root material has three gunas. All objects created from the root materials are manifested and also carry the same three gunas.

6 CHARACTERISTICS OF SOUL

6.1 The need for Soul

There is a need for soul which is the root cause. All the objects are created for the soul and by the soul for it and other souls to enjoy them and eventually use these objects to liberate the soul from the pain and suffering of life. Verse 17 summarizes the reasons for the existence of soul. [SK.17] “The spirit exists because (a) the aggregate is for another’s sake; (b) of the absence of the three gunas and other properties; (c) there must be some controller; (d) there must be some experiencer; and (e) of the tendency of activities towards final beatitude.”

Aggregate: The manifested objects are made for somebody’s requirements. For example a bed, bed frame, mattress etc are designed for a man to sleep. Similarly all aggregates are made for the enjoyment of all the souls or spirits. It can be argued that nature or the manifested is not for the soul, but for another aggregate. In that case every aggregate will be for the purpose for another aggregate. This process can be continued for infinity, making the logic meaningless. Thus the aggregate must be for the individual souls. The soul cannot be an aggregate and must be unmanifested.

Gunas: The three gunas are not for the soul, they are only for the manifests. Spirit is not composite. All composites have three gunas.

Controller: There must be some controller. Pleasure, pain, and delusion that humans experience must be controlled. For that we need the soul. Since these characteristics of pleasure etc. come from the matter, the entire manifest must have controller, and the spirit is that controller.

Experiencer: The soul is inactive but conscious. Only soul does not have three gunas and so only it can experience the manifests. Only it can enjoy the pleasure and pain. Intelligence or I-principle cannot enjoy because they also have the characteristics of pleasure and pain because these characteristics are made of the three gunas.

Beatitude: The final beatitude is characterized by complete cessation of pleasure and pain from all the manifested objects. This cannot be for intelligence or great principle etc. because

they are composed of pleasure and pain. It can only be for that object which does not have these gunas; and therefore soul must exist. Observer that controller is the soul that created the object. Experiencer is also the soul. It enjoys its creation and the creations of all the other objects by their individual souls. Thus there is no other creator than the individual soul. There is no creator for the universe. Every object in the universe is created by their respective souls. The universe is enjoyed by all the souls.

6.2 There is no God

There are many souls and not one soul. That is stated in the following verse with the observations: [SK.18] "The multiplicity of the Spirit is verily established (1) from the individual allotment of birth, death, and the instruments, (2) from non-simultaneity of activities, and (3) from the diverse modifications due to the three gunas." There exists a notion that there is only one soul that controls all living being, the above verse explains the infeasibility of that concept. If the soul were one and dwelling in all bodies, then if one dies everyone else would die also, if one becomes blind all would be blind, which would cause lot of confusions. In Gita there is a verse that says soul cannot be broken into pieces. Therefore our souls cannot be a part of another soul like God. By definition soul is the root cause; another soul cannot be its cause, which will violate the logic. Note that destiny theory contradicts God, as the creator of the universe.

6.3 Soul Commands Brain

We can see from the way the body and its organs are created, and the sequence of their creation that they do not have any kind of intelligence. Intelligence itself is created first by the interaction of the soul and the root material. Body and brain are created later. Thus the body or brain cannot have any freewill. We are not our body, we are our souls. [SK.31] "The organs enter into their respective modifications being incited by mutual impulse. The purpose of the Spirit is the sole motive (for the activity of the organs). By none whatsoever is an organ made to act." Organs work only when the soul tells them to work. This shows that our physical body cannot tell the organs to work; that is, we do not have any freewill. Thus the body works only when soul intends it to do the work. Thus only soul can have freewill. But we know that the global plan, which is based on the plan of all souls, makes the individual soul to act. Thus even individual soul cannot also have freewill. This concept is an important departure from most of the TOE in the existing scientific literature.

7 THEORY OF CREATION

The root material is active; it has three gunas, and the rajas guna has the mobile characteristics. But the root material is unconscious. On the other hand the root cause, the soul is inactive, but it has the consciousness. Thus when the two are joined together they complement each other and become a conscious product, i.e., a physical object with consciousness. The root cause and the root material cover the entire universe. So they are always near each other. There is no need to bring them together. Thus soul works on the root material to create all manifested object. All manifested objects in the nature has three components: (1) Soul (2) Subtle body and (3) Gross body. Subtle body is created first and then gross body is created. Subtle body has few components, which are created one by one, sequentially. The gross body dies but the subtle

body does not. The soul always remains with the subtle body. It is the subtle body that reincarnates for eternity. But all activities are controlled by the global destiny. In the creation process of subtle body, the first created object is Intellect or intelligence, see Table-3. The intellect creates ego (I-principle, Self-consciousness, identity). The ego then creates sixteen subtle objects. These 16 objects consist of 5 sense organs (inputs), 5 action organs (outputs), 1 mind. Mind is a sense organ; it is both input and output organ. The 5 sense organs then create 5 primary elements. These 5 primary elements create 5 gross elements, which are air, water, fire, space, earth. Gross elements are part of the gross body. All these objects are created sequentially. This creation happens because the soul wants it, and the nature exhibits itself for the emancipation of the soul. It is like a dancing girl showing its

<i>Internal Organs</i>	<i>Intelligence, I-Principle, Mind</i>
<i>Sense Organs</i>	<i>Ears, Skin, Eyes, Tongue, Nose</i>
<i>Action Organs</i>	<i>Speech, Hands, Feet, Excretory, Generation</i>
<i>Primary Elements</i>	<i>Sound, Touch, Color, Taste, Odor</i>

dances in presence of spectators.

Or it is like a blind man helping a lame man, sharing their active characteristics. The root cause of simultaneity law, discussed later, begins to take shape from here. Some relevant verses are quoted below. [SK.21] "For the exhibition of nature to the Spirit and for the emancipation of the Spirit, (there is conjunction between the Spirit and Nature) like the union between the lame and the blind; from this conjunction proceeds creation." [SK.22] "From the root material evolves the Intelligence; from this evolves the I-Principle; from this evolves the set of sixteen; from the five of this set of sixteen, called primary elements, evolves the five gross elements." [SK.38] "The primary elements are indiscernible; from these five primary elements proceed the five gross elements; they are remembered as the discernibles, because they are calm, turbulent and deluding." The set of sixteen, see Table-3, consist of: five input sense organs (ear, nose etc.), five output action organs (hands, feet, etc.), one mind (which is both input and output organ), and five primary elements. The five primary elements (sound, touch, color, taste, and odor) provide the knowledge to corresponding five input sense organs. Ears detect the effect of sound etc. The five primary elements create five gross elements which are Space, Air, Fire, Water, and Earth. Primary elements are subtle, but gross elements are not. You cannot get experience using primary elements. Gross elements are part of the gross body, which provide the experience. [SK.33] "The internal organ is three-fold. The external is ten-fold; they are called the objects of the three (internal organs). The external organs function at the present time and the internal organs function at all three times." Internal organs are located inside the subtle body. They are: Intelligence, I-principle, and Mind. They act in all three times: past, present, and future. They have the ability to analyze things that happened in the past, and that may happen in the future. The external organs work only at present time. External organs are sense organs and action organs. This shows that mind cannot be generated inside the brain, because brain works only in present time.

7.1 Intelligence

It is the first internal organ that is created during the creation process. [SK.23] "Intelligence is ascertainment or will. Virtue, knowledge, dispassion, and power are its manifestations when sattwa attribute abounds. And the reverse of these, when tamas attribute abounds."

7.2 I-Principle

The I-Principle or Ahamkara in Sanskrit, is created by the intelligence. The synonyms for the I-Principle are ego, self-consciousness, identity etc. [SK.24] "Ahmkaara is self-assertion; from that proceeds a two-fold evolution only, viz, the set of eleven and the five-fold primary elements." Self-assertion: are like 'I am entitled', 'I am competent to do this', 'all these objects are for me' etc.

7.3 Mind

Mind is the third organ created in the process after Intelligence and I-Principle. [SK.27] "Of these (sense organs), the Mind possesses the nature of both (the sensory and motor organs). It is the deliberating principle, and is also called a sense organ since it possesses properties common to the sense organs. Its multifariousness and also its external diversities are owing to special modifications of the Attributes." Mind has a deliberating capacity. This means when mind sees a rope and vaguely thinks it may be a snake, then mind analyzes past knowledge, other information, and concludes that it is not a snake but a rope instead. In Samkhya Karika the mind is defined as an organ. It is both a sense organ as well as an action organ; because it has similarities with these organs. Mind cooperates with these organs to make them work. All 11 organs are created by the I-Principle and all of them have abundance of Sattwa properties. The main function of the mind is observational.

8 REINCARNATION LAW

The law of reincarnation is described in Vedas (Samkhya), but the proof of reincarnation can be observed in nature. Humans have observed reincarnation examples from eternity, all over the world. But recently because of modern communication methods like printing press, news papers, video cameras, internet, etc., we can learn about the findings of reincarnations all the time almost every year, somewhere in the world. But it must be recognized that such cases are very rare, probably one in a million or ten thousand. Frequency is higher in eastern countries, naturally, because they believe in such laws, so they recognize quickly, and investigate them also.

8.1 Reincarnation Theory

Here we pick up some relevant verses from Samkhya. [SK.39] "The subtle bodies, bodies born of parents, together with gross elements are the three kinds of the specific. Of these, the subtle bodies are everlasting and those born of the parents are perishable." Bodies born of parents: consists of six sheaths. Among these six hair, blood, flesh come from mother. Arteries, bones, and marrow come from father. Specific: Subtle body, bodies from parents, and gross elements are three specific objects. Subtle body always remains, and it incarnates again and again. Therefore there is no escape from the cycles of life. This is consistent with the Gita verse [8, G.2:27] which says a soul that takes birth will die, and who dies will always be born again. [SK.40] "The mergent subtle body, produced primordially, unconfined, constant, composed

of Tattvas beginning with Intelligence and ending with primary elements, transmigrates, free from experience, and tinged with dispositions." ITattvas: Subtle body is composed of Intelligence, I-Principle, Mind, 5 sense organs, 5 action organs, and 5 primary elements. Subtle body is created by soul using root materials from nature. Unconfined: moves everywhere. The subtle body is unobstructed and can pass through mountains. Primordially: When universe is uncreated the subtle body is created first. It is constant, because it continues to exist forever. Only subtle body incarnates, gross body perishes. Experience: Subtle body cannot acquire any experience without the gross body. That is why it migrates and acquires new gross body to acquire more experiences.

Tinged: Subtle body is tinged with dispositions, just like a cloth becomes tinged with perfume. The dispositions are: Virtue and vice, knowledge and ignorance, passion and dispassion, power and weakness. These dispositions are with the intelligence and since subtle body contains intelligence it gets tinged. [SK.62] "Thus, verily, Purusha (soul) is never bound, nor is he released nor does he migrate. (It is the root material) Prakriti, being the support of manifold creation, that migrates, is bound and released." It is not the spirit or soul that is migrating. It is the subtle body that is attached to the spirit remains bound, and migrates. This verse 62 also confirms that nature has to perform its acts in a long sequence with its manifold creations, life after life. Thus reincarnation is necessary to acquire experiences, for improvement of soul, to enjoy life, suffer pain, and to learn the truth that soul is not same as material world, made of root material, and this knowledge emancipates the soul. Reincarnation is necessary to make the society grow, and progress according to the global plan which is the global destiny. It is just like monarch butterfly, which dies, reincarnates, and then continues the same journey, which they left in previous birth.

8.2 Observing Reincarnations

There is abundant material in the public literature and on the internet for various types of reincarnation cases. The book [5, Ch5] has a summary of some such examples and has references for many other examples. We do not describe them here. For the sake of completeness and for quick access we describe some cases in very general terms. Some kids are born with the memory of their past life; they are called Jatiswar in Sanskrit. When they learn to speak at about age 2-3 years they begin to talk about their past life, intermittently, to their parents. And describe in details, when questioned. Such things happen over a period of one year. You must live with such kids and their families to learn the details. One US Christian family has described real life experiences in a book about their own son. The case was first reported in ABC channel show [17]. There are some interesting birthmark cases of Jatiswars. In general such cases have the following description: (a) A baby boy is born with bullet wound marks on chest and back as birthmarks. Doctors, nurses, and parents all recognize the marks as bullet wounds. (b) When the boy learns to speak, around age 2-3 he says, his name was N in his past life, he lived in town T, and on date D he died in the hospital due to a gunshot wound on his chest. (c) Researchers visit the hospital in town T and verify from the hospital autopsy records the validity of the boy's all statements. Such cases show that the soul constructs the human body exactly the way it wants. In some cases doctors have performed the surgery

[15] on the boy to save the child, and found the straight line bullet path inside the body matching the autopsy record of his previous adult life. Therefore reincarnation law proves that we are all created by our souls in their own ways, and we are not created as naturally grown biological objects. Since the soul started to create the body in a specific way, before even the brain was created, we can see that memory is not in the brain and it must be in nature; and our soul can access this memory even when the body does not have a fully grown brain. A possible theory of memory as existent in nature is described in the paper [7]. Without such memory concept destiny theory cannot be justified.

9 DESTINY LAW

It is very easy to understand that we do not have freewill. Just ask the question – have you ever done anything without any reasons? Of course you have not. But since reasons come before you act, therefore your past reasons control your present action. That means you do not have any freewill at present moment. The time gap between reasons and action could be as little as 200 milliseconds. Thus freewill will appear as an illusion. However, uncertainty principle of quantum mechanics claims that there is uncertainty everywhere and therefore we have freewill. The paper [6] analyzes the uncertainty principle in this context of freewill. This principle has assumptions that cannot be established. Many modern research scholars also claim that they have overcome the uncertainty limits, for example see [3]. There was an experiment, called Libet's experiment [12], done by a scientist who electronically wired a person with recoding instruments, and then asked the person to move his first finger whenever he wanted. Brain waves produced two electric signal pulses, before the person actually moved his finger. The experiment indicates that a command signal comes from the soul to the brain, and then the person recognizes another brain signal indicating that he should move, and finally he moves. This experiment confirms the Vedic theory of soul commanding the brain as discussed before.

9.1 Global Destiny

Destiny however works in a lot more complex way [5, Ch9]. Simultaneity law of nature states that – all objects in the universe, including all humans, are simultaneously and continuously interactive with each other for all past, present, and future time. This is more so, because all objects have their individual souls. This simultaneity law creates a global plan. We are tied together with this law. As Nietzsche said [13, p.10], if anything moves then everything moves. This plan is called global destiny. Our individual destiny is derived from this global destiny. As we have mentioned we are all yogis to some extent. In fact anything we do is a result of our yogic power. Nature always demonstrates its laws. Most of us have experienced the following wonders of life about destiny. Someone, a friend or a relative, will come in your life, and without knowing anything, will tell you about a future event, or may ask you a question, and in response you will mention about your own future event, and no one will notice these discussions attentively. But a time will come when such event will happen, and then you will remember the past incident when it was predicted. How did this happen? All our souls are connected together, and know all the truths of the universe. Sometimes for a moment we get this truth from this universal memory like a flash, completely unknowingly, or maybe even

completely knowingly also. That is how the simultaneity law helps each other in the journey of our life, to take the turns for a destined event. The concept of global destiny can be mathematically expressed also using the simultaneity law and the law of conservation (LOC). LOC or sigma law says that sigma of all actions, forces, masses, energies etc., is zero. Thus we can write

$$x_1 + x_2 + x_3 + \dots + x_N = 0 \quad (1)$$

Which, after some simple algebraic manipulation can be written as

$$x_1 = a_1x_1 + a_2x_2 + a_3x_3 + \dots + a_Nx_N \quad (2)$$

Since everything is changing with time we can redefine the variables to express the above as

$$\dot{x}_1 = a_1x_1 + a_2x_2 + a_3x_3 + \dots + a_Nx_N \quad (3)$$

Here the superscript dot represents the derivative with respect to time. The above equation can be repeated for all variables, one by one, in the left hand side. Thus using matrix notation we can write

$$\dot{x} = Ax, \quad x(t_0) = x_0 \quad (4)$$

This is a well known model for many engineering applications, but in most cases, engineers use some forcing functions, or external variables, to indicate the influence of control functions, which comes from outside the system. Since we are modeling the entire universe, we do not have such control function, we have included everything in the first LOC equation (1) and thus there is no outside, and the universe is closed. That is, there is no God or creator of the universe.

The last equation has a solution in the form:

$$x(t - t_0) = e^{A(t-t_0)}x(t_0) \quad (5)$$

Or using operator notation we can write

$$x(t) = T x(0) \quad (6)$$

Here, T is a transformation or an operator. All variables of the universe at present time, t, are completely defined by all variables for some past time, t=0. The derivation shows that the present is completely defined by the past, which is the definition of global destiny. Thus LOC, the equation (1), is nothing but the destiny law. The last equation (6) also shows that destiny for all time is already defined and stored in the memory and any yogi will be able to retrieve it at any time for all space time moments. Thus destiny is not dynamic, not evolving, but it is static and complete. A yogi can see the entire video of the universe, just the way it happened and will happen. It will be an audacity to say that the nature is following our model, we are only trying to explain how nature maybe working using our qualitative and symbolic model of simultaneity and conservation laws. But the conclusions are observable in nature, as yogis all over the world have demonstrated in every decade. It is beyond any scope of math to describe the nature. The details of the model are described in various chapters in [5].

9.2 Individual Destiny

Individual destiny is derived from the global destiny. The destiny of two persons cannot be same. Every person comes to this world for two reasons, for serving the society according to the global destiny and also to acquire experience for his own liberation from the pain and suffering in life. The process of reincarnation will eventually make him a yogi. However, there is no way to stop reincarnations. Gita says even Krishna, who is considered as God by most Hindus, reincarnates millennium after millennium. We give some examples to illustrate that the destiny is precisely predictable. A corporation is a miniature example of the universe, where we see that the simultaneity law is precisely enforced. If we look at the inside operation of a corporation we will understand how the global destiny originates and how our individual destiny is derived from this global plan. In a corporation we precisely assign tasks for each one of us. All tasks must begin at some time, must follow a process, interact with many coworkers, and must finish at some specified time. Only then the product and the corporation will be successful. If anyone changes his mind, everything will be disrupted. Thus we do not have any freewill inside a corporation. The question is why would you change your mind? You will not, because you participated when the plan was made, you agreed upon everything beforehand. Same thing happens in the global destiny also; you took birth at a specific place and time to carry out your individual plan which satisfies the global destiny. It must be understood that the oral language is never clear. That is why yogis communicate directly via soul to soul. Another reason is that we cannot understand ourselves, because we are not our body or brain, we are soul. Also because of the simultaneity law we can never know ourselves. That is why Gita says you just do your work and do not expect the result, because we are not the cause, the simultaneity law is. When Pat Norris came to see Swami Rama, Swami said [9, pp.217-218], ask one question. After recovering from the initial dilemma she asked one question. Swami then told her to ask more questions, and continued for seven questions. At the end Swami handed over a paper to her, which had all the questions and his answers to them. Most of them matched but some did not. This shows life can be precisely predicted moment by moment. Better is the yogi better will be the revelation. This example also shows that future is already written in the memory of the universe. Note that the errors can be due to misunderstandings by the subject person. We hardly know ourselves correctly, but the yogis know exactly, because he is reading the universal memory. In the western world there was a very famous astrologer and palmist named Cheiro (1866-1936), who predicated many astonishing events about many famous historical figures of his time. His predictions appeared in many news papers, including New York Times. Cheiro has many books on these subjects. Cheiro examined the hand of Mark Twain in 1895, when Twain was bankrupt and \$94,000 in debt. Cheiro predicted that he will suddenly become rich in his 68th year (1903). It came true and he signed a contract. Mark wrote [24] "They guarantee me \$25,000 a year for five years, but they will yield twice as much as that for many a year, if intelligently handled." These examples show that there is no freewill and life can be precisely predicted for both short and long terms.

10 ETERNAL RECURRENCES

The German philosopher, Fredric Wilhelm Nietzsche (1844-1900), one of the most influential philosophers of the west in past 150 years, is credited with the philosophy of eternal recurrence [14], which says that everything that is happening now has happened many times in the past and will happen many times in the future. That is, destiny is recurrent or history repeats itself. He also believed in exactness of such events. According to him, life is precisely defined and repeated infinitely many times, i.e. eternally recurrent. Eternal recurrence is not just for one human life, it is also for an event, a society etc. In Bible Ecclesiastes 1:9 we see eternal recurrence "What has been will be again, what has been done will be done again; there is nothing new under the sun." Note that the last part is the law of conservation, that is, things cannot be created or destroyed. Vedas also have the same law of conservation. Everything in our universe is periodic. Humans take birth, grow to a maturity, and then die. This happens to every object in the universe. Scientists have discovered even stars also die. If we take one periodic function, like a sine wave, and then combine it with another periodic function with a different frequency, then the combined function will also be periodic. But the period of the combined function will be much longer than the periods of both the constituent functions. Therefore it is natural, that all periodic events of the universe will produce a combined periodic event. This will make the universe die and then reincarnate again as a periodic event. This will give an eternally recurrent periodic universe. Gita says that the universe reincarnates. That is, universe has Brahma day (12 hours) and Brahma night (12 hours), each one is about 4.3 billion years long [8, G.8:17]. During the night the universe dies and becomes empty. During the day the universe begins to grow again, exactly the same way as it happened in the previous Brahma day. Here is another verse from Gita on rebirth of the universe: [G.8:19] "Again and again, when Brahma's day arrives, all living entities come into being, and with the arrival of Brahma's night they are helplessly annihilated." Thus the universe is like a musical drum, with half the cylindrical surface (180 degrees) is filled with pins on which the comb like fingers roll and create the music of the destiny during the Brahma day, and the remaining half is empty for Brahma night for complete silence. Each pin is a representation of an object in the universe, and the music is its destiny. The cylinder rotates for eternity. Thus eternal recurrence represents a higher level destiny structure.

11 CONCLUSIONS

The paper describes the Vedic theory of the universe. It says that every object in the universe is created by the root cause and root material. The root cause is the soul. It states that every object has a subtle body which reincarnates. The soul is constant, has consciousness, and always stays with the subtle body. This theory of soul is then used to explain all the laws of nature listed in the main body of the paper. There are yogis who have observed most of the laws. Many ordinary people also have observed and experienced many examples of reincarnations, destiny, and yogic powers. Thus soul theory is the only unified theory that can describe all the laws of nature. Any human can see the entire universe and experience these laws personally by using yogic methods.

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Notations

[SK.17] means verse 17 in reference [SK]

[G.2:8] means verse 8 of chapter 2 in reference [G]